

A L E T T E R

From a Stranger to a Minister, clearly shewing by the Unerring Light of Nature and Scripture, not only what Sin is, and has done to Angels and Men, and why the one cannot, and how and by whom the other is delivered therefrom, and what is expected from 'em thereupon, and what return has been made for the same: But how Antichristianism, by the Brightness of our Lords Coming, seems to be dwindling into nothing; mauer all opposition, of cunning selfish Men. And that the Great Revolution (so much in Expectation, and so assured to us by Divine Revelation) is near approaching; and what preceeds it, and will attend it, and how all are concern'd in it; and what they, but the Clergy especially, are to do in order thereunto, to qualify and fit themselves for it.

The Secrets of the Lord are with them that fear him.

SIR,

CHARITY you know obliges me (tho' a Stranger to you) to think well of you, and consequently to believe the Character that goes of your Ingenuity and Integrity, to be true; which if it be, the ensuing Queries, Hints, and Remarks, are the fittest for you, and the likeliest to serve you, and by you, others too; for which end they were pen'd, and design'd for you, by one who believes that God Almighty, infinitely Wise, Holy, Just, and Good; is ever to be feared, and revered, loved, and obeyed, praised, and pleaded, worshiped, and served, according to his own Will, declared in his own revealed Word; so Sacred, that nothing ought to be added to it, altered in it, or diminished from it; and who is assured, that whatever is therein contain'd, nor yet fulfill'd, shall at the time appointed, be accomplished.

And from thence I conclude, that the Holy Catholick Church (how much soever neglected, slighted and despised) shall then be visited, inspired, and exalted, as promised; and all her Enemies (how violent, virulent, numerous, and mischievous so ever they be) shall then be suppress'd, subdued, and dispers'd, as threaten'd, and that the Dead shall be raised and judged, and this World dissolv'd and changed, into another infinitely better, as Prophecyed; wherein all Angelical Men

with their Arch-Angelical King, shall for ever Live and Reign; possessing the Places, and enjoying the Privileges, of all those Angels who turn'd Devils: And that the Wicked shall be turn'd into Hell, there to remain for ever in unquenchable Fire, reaping there, with Terror, what they sowed here with Pleasure, in their own mixt corrupt Nature, sunk then thro' the inequality of its Mixture, into its own proper Center of Darkness, Wrath, and Anger; where every Sin of every Sinner, is the very Fuel of that dreadful Fire; the more Sin therefore Angels and Men bring thither, the greater they make it, and the fiercer they find it.

Now if all this be thus, my first Query is, Whether Sin is not infinitely viler than the vilest thing in Nature? Whether it makes not every Sinner a meer Monster, like *Nebuchadnezzar* his Figure? Or is any thing more deforming, degrading, provoking and destroying, afflicting and tormenting than Sin? And is not Sin so, because it is the Transgression of the Law? The holy and perfect Law of Liberty, that God of his infinite Mercy has from Eternity, fixt as a universal Boundary between Life and Death, Love and Wrath, to secure every intellectual Creature in the one, and out of the other? Is not then the Wages of Sin Death, and the Effects thereof Wrath? And can any thing be worse than these? Or could the Angels do worse, than Transgress such a Law as this? For did it not turn their Angelick Forms into Diabolick Worms?

Worms? And cast them down like Lightning from Heaven, into Hell all of a sudden? There to remain, and never to return any more again to Heaven.

Now neither this, nor any thing else, that follows, will surprize us, or seem strange to us, if we with Spiritual Eyes (like those of the Apostles) view the Abyss, that infinitely vast, endless, and boundless Space, that lyes so apparent to Sense, that from thence arises the perceivance, yea assurance of its Existence, and take notice that nothing is there, but God in his Divine Nature, in his Abyssal Will and Desire, ever everywhere Infinitely, Gloriously, Harmoniously, Joyously, and Unchangeably Existing from Everlasting; long before the Existence of any other Being. But when it pleased him to will his own Manifestation, he by his Abyssal Essential Will, will'd or spake the Angelick Heavens and all the Angels therein, into Being; out of the infinite various powers and properties of his Abyssal Desire, all which according to the first predominancy of every quality, rendred them in figure, nature, and temper, distinct and different from each other, as Men, the Stars, and every thing here are.

Now because they all proceeded from him, and were to Live, Move, and have their being in him, he (that they might ever so remain) will'd them to will into his Will alone, and ever abide therein; which had they done, they had never known Sin, nor fallen from Heaven, into the Condition they are in; and that in every thing they might fully answer the good Will and Pleasure of their Creator, he created them like himself, in Number, Weight, and Measure, that all their Powers (like his) might ever move regularly and in order, mildly and meekly, harmoniously and sweetly, joyously and pleasantly, graciously and gloriously like the Deity; as it was their Interest and Duty, their Wisdom and Discretion to do; and to enable them thereunto, he communicated to them his Grace, that was sufficient for that purpose. And did not God Almighty in conformity to his own Blessed Trinity, make a Threefold Angelick Hierarchy? And assigned to each of them a distinct Kingdom of their own; and was not that of theirs, who are fallen, as extensive as the whole visible Creation?

If Angels in Scripture be styled *Flames of Fire*? And if that Fire have a Center? And if that Center consists in Darkness, Wrath and Anger? And if their standing in Heaven, was upon their good Behaviour? Were they not in danger of falling into that dreadful Center, and of remaining therein for ever, when ever their *Flames of Fire*, thro' their disorder should be divided asunder? And what but Sin, Self-elevation, the Transgression of the Law of their Creation, could bring such a division upon them? And was not that very Law (in Mercy to them) engraven on their very Constitution to prevent the same? And yet was there not, for all that, a whole Hierarchy (related

mostly to the Second Person of the Holy Trinity) whose *Flames of Fire* (for that reason) shone with a greater Splendor, than either of the two other, moved with the Lustre of that Splendor, to Aspire, to Domineer, and Insult over God, and Nature, and every Creature? And did they not all, for the carrying on this their Design, concur together to move the Brisker, to look the Greater, shine the Brighter, and aspire the Higher.

And did not this their mental irregularity and disorder, set on Fire the whole Sphere and Course of their Nature? And so divided their *Flames of Fire* asunder, and thereupon put their whole Kingdom into confusion and disorder; and so all of a sudden sunk them and sent them into their own dark and dismal Center, there to remain for ever. And what more resembles these dark, fiery, fierce and unfavoury Devils, than the Snuffs of Candles, when their *Flames* suddenly Extinguishes?

Thus Sin has turned Angels into Devils, and thereby deprived them utterly of all their Glory and Excellency; and involved them in Divine Severity, in its utmost Extremity, to all Eternity, without Remedy; Not for want of any Mercy in the Deity for their Recovery, but for want of a Capacity in them to receive and improve the same; to which Capacity so wanting (consisting in Humility and Self-resignation) they have an utter aversion; setting every thing at defiance, that has the least tendance towards their Deliverance, if it any way favour of Repentance, Faith and Obedience; To all which they have an utter abhorrence, chusing and resolving Eternally to perish in Wrath and Anguish, rather then quize, deny and loose their own selfish, hellish, and devillish Wills, Lusts and Lives. And is not this the only cause that renders all Endeavours and all gracious Offers, for their Conversion and Salvation of no use.

Now when these Angels by their thus falling from Heaven, had spoil'd their whole Angelick World, and were for their spoiling it, Eternally seperated from it (no more to disturb it) and justly driven quite thro' it, into the very Center and Bottom of it; and their Chained, Confined and Reserved for further Punishment and Expiement, at the Great Day of Judgment. Was not then this visible World of ours, Created out of all the spoiled Powers, of that invisible World of theirs? And were they not thereupon Heal'd? And how, was it not by that New Light, which the first Day of the Creation God will'd into Being? And which thereupon sprung up in every thing to their healing joy and satisfaction; and did not this, as a Divine Blessing, so infuse it self into them, as caused them to begin to Move again (tho' in a more exterior and inferiour manner) as they had done in their own Old World before it was spoil'd; and did not Paradise then every where here appear again in Figure? And did

did not this continue thus, till Man by Sin spoil'd this new heal'd World again? For did not the Curse, that for this came upon it, make a vast Alteration in it, and so rendered it less Paradisical, yet Habitable and Tolerable, yea and still Capable of Answering the great End, of propagating and supporting Mankind, for which it was designed?

And are not these things, one way or other, hinted to us in Scripture? And yet plainer in Nature, how chil'd, numb'd, and spoil'd, are things here in Winter? And how revived, cured and heal'd in Summer? And does not Faith, the Evidence of things not seen, confirm and explain the same? And may we not be convinced as much by it, as by Sight? For are we not as sure, that a Tree that grows and bears Fruit, has a Root, tho' we never saw it, as we are of the Fruit we see growing on it? Is not Believing then as convincing as Seeing? Why else is it written, *That by Faith we understand, how the Worlds were fram'd*? And if this way we know that great Secret; VVhy may we not know by it (all things bearing witness to it) that this VVorld was made out of one that was spoil'd? And that it, to that is as Deeds to VVords, more visible, gross and palpable; and that the Angelical VVorlds are to this, as Thinking is to Speaking, and is not the spoil'd VVorld heal'd by Gods VVord? And is not his VVord his VVill? And his VVilling his Speaking? And his Speaking his Creating; and were not all things Spoke into Being, out of his Abissal VVisdom?

If those Powers that compos'd an Angelick VVorld, before 'twas spoil'd, compose this when heal'd and made more gross; may we not well suppose, that this VVorld, so Originated, must have been when Created, excellently well fitted and furnished, qualified and accommodated, to receive and entertain another New Angelick Hierarchy of Men? All then Ideally appearing in the Glass of his VVisdom, as arising out of the very same Fountain, that the other fall'n Hierarchy had done; the better to fit and qualify them, to possess their Places, enjoy their Privilege, and to be their Judges; and was not Adam then designed for their Prince and Head? And for that reason made in the Image of God, and endued with an Angelick Constitution; and was he not made single alone, that all his Off-spring (then virtually in him) might Angelically be generated gradually out of him? As afterwards they were to be regenerated out of the Second Adam; upon whom (for their sakes) all the Angelicalness of the first Man came; and who being Born of a Virgin, was intirely one like him.

If the Image and Likeness of God, be referred to the things that are made, by his Holy VVill and VVord; (for by them he is manifested, and without them not to be understood) must not Adam, if made like them, be made like God in his own Divine Manifestation?

So call'd to distinguish it from another of a different Nature, when all the Evil of this World and Hell, was brought forth by his Wrath (thro' Sin) into Manifestation. Allowing then this just and necessary Distinction; must not Adam, in his Creation, be a most Excellent Divine Holy Man, in his Body Spiritual, and in his Soul and Spirit, his Flame of Fire and Light, Angelical; Cloathed with the Glory of God, and fed with his Word, that he Eat in all his Paradisick Fruit? And was there not besides that, another sort of Fruit, carrying a mixture of Good and Evil in it? And did not that mixture in part proceed from Divine Wrath? And was it not (for that reason) Death for Adam to Eat thereof? And was not this the Cause, why in Mercy to him, it was forbidden him? And not to try him, as some imagine.

And was not the Devil (who hated Man, because he was to succeed him, in his Throne and Kingdom) so sensible of this, that (having nothing of his own worth offering him, wherewith to tempt him) he made use of this mixt Being to ruin him? When he set all its Beautys and Glories before him (as he afterwards did before our Lord) to allure, intice, and draw him by them, out of Heaven into them; and was he not so successful therein, as soon to taint and stagger him; and cause God to say of him, *it was not good for him to be alone*? And was not the Woman when taken out of him, first in the Transgression? And upon his joyning with her therein, did they not withdraw from Heaven, and it from them? And cleaved to this World and it to them; and did they not thereupon become in their Bodies Braistial, and in their Souls Diabolical? And thus Sin defiled, deformed and destroyed them; and so became most vile and mischievous, to them and all their Off-spring.

And what would have become of them, if God had not been Merciful to them? Must they not after a short and uncertain time spent here in Sin, Vanity and Vexation, sunk thro' a Temporal Death into Eternal Wrath? But God of his infinite Mercy, to prevent this Severity, from falling thus heavily on him, and his Posterity, was pleased to give his only Begotten Son, to become the Second Adam to every Man, that what we lost in the first, we may all find again in him, thro' our unfeigned Repentance, Faith and Obedience.

Now that this was thus done, is most certain, but how 'twas done Stupendious and Astonishing, Infinitely beyond all Humane Comprehension, and impossible to find out, without a Divine Light, how all this was wrought and brought about? How the Son of God could become the Son of Man, be Born of a Virgin, and Live and Dye without Sin, and Rise again and not see Corruption? How and which way he took away Sin and finished Transgression? And brought in to his own Person, our own Everlasting Righteousness

in their stead and room? *How he could be made of God, Wisdom, Righteousness, Sanctification and Redemption, to every Man who receives him, loves and obeys him?* How he could overcome the World as he did? Be in it, and not of it, but infinitely above it, to do whatever he pleaseth in it, and with it, and at last to Dissolve and Change it. Again, who but he could have undergone the weight of Sin? And born up, and overcome Death, Hell and Wrath? And deliver Men therefrom; who but he could (by his Word) raise the Dead, and judge and separate the Good and Bad; did ever Man Live, Act, and *Speak like him?* Could Sin have been removed, and Transgression finish'd, the Devil vanquished, Hell and this World subdued, and our Nature restored and perfected, had not our Lord Lived, Suffered and Dyed, Revived and Ascended as he did? And was not his Living, Suffering, Dying, Rising and Ascending into Heaven, so far from giving any just occasion of Offence to either Jew, Turk or Heathen, that nothing (considering the Nature of Sin) can more effectually convince them, of his being the *Messiah*, the Son of God and Man, the Promised Seed of the Woman, the Saviour of the World, the Second *Adam* our Lord from Heaven.

Thus every thing was done, that can be done for Men, without them, to Sanctify and Save them by the Second *Adam*, in his own Person; and is not every thing doing, that can be doing within them, to make the same effectual to them, *that Christ may be formed in them*, and they transformed by him into the Image, Life and Glory that God gave them, and designed them when he made them? What else is the meaning of the *Grace of God that's within, and comes upon every Man*, but to do all this for him? Does not every thing within and without Men, shew them their direct way to Heaven, and what they are to do and forbear to get thither? What is more necessary for the Body, then Eating and Drinking, Sleeping and Breathing, Digesting and Evacuating? And what's more easy to every Infant Capacity? And are not things also necessary for the Soul as easy? What else would become of all Fools and Mad-men, Children and Heathen? For are not they, as well as others his Off-spring, whom he loves, and would have and save? And are they not in their inmost Faculties, ever under the gracious influences of his Loving Kindness, Judgment and Righteousness; wherewith he ever Exercises all the World, to reduce all Men (at least) to their Sense of Feeling, that they might feel after him, to seek and find him, and so will into him, and become Eternally Holy and Happy in him. Nay, is not the Word that made us, and was made Flesh for us (from whence Nature and Scripture arises) ingrafted in us on purpose to enlighten and enliven us, direct and guide us, sanctify and save us?

And are not all Mankind, made by this Word, of one Mind? And is this not so great a Truth, that it needs no Proof? For of this every Mans own Experience, is a sufficient Evidence; for who in their Senses, in this and in all Ages, are not or were not ever desirous of all fulness of endless Happiness, without the least mixture of any Uneasiness? And herein we are all unanimous, and not a *Dissenter* among us, and does not the Ideas of these our desires shew us that God and not this World is the only Object, and our inward, not our outward Man, the only subject of this Happiness? And does not this teach and oblige us, to turn with our inward Man, from all Sin, from every thing that's vile and vain, to God (the chiefest good) alone? And make his most Holy Will and Word, our intire and constant Rule and Guide, in Thought, Word and Deed; and is not the one of these Negative, and the other Positive Holiness? And is not this Holiness, the only way to this Happiness? For Springs not Happiness out of Holiness, as naturally and as necessarily, as Melody out of Harmony?

Or what was the meaning of the Holy Ghost, *reproving the World of Sin*, because they believed not on him, the Son of God and Man? But that they might believe, and be saved from their Sins by him, or of *Righteousness*, because he went to his Father, and they saw him no more; but that they might know he only was Righteous who did so, that thro' him they might become Righteous too, which no other way they could be; or of *Judgment*, because the Prince of this World is Judged; but to mind them that if Judgment passed on him, there was no escaping for them; and what was and is the tendency of all this? But to fit and prepare us, to act herein as becomes us, so Repent and Believe as God commands us, to *put off our Old Man*, and to put on him the Second *Adam*, as our New Man; that our Sinful, selfish Sensual Man, may indeed be Crucified, Dead and Buried with him; and that the essential Wills of our Souls (the best and all that's left of our true selves, may be intirely, humbly, and heartily resigned and subjected to him, in every thing; that being Born again of him, we may not Sin against him, but Live in the Power of his Resurrection, and so have our Conversation ever with him, in Heaven; and is not this the Sum of the whole Duty of Man? Yea, and of his Interest too; and does it not take in the whole of Gods designs of his Good-will towards him; for will not this render him as Holy and Happy, as God made him? And if this be the only way to become so, is it not our Interest and Duty to walk therein continually? That we perish not Eternally.

And to encourage us to this, are not the Angel Circumstances, and *Enoch's* Prophecies, and what bese the Old World, *Sodom* and *Egypt*, the *Israelites*, the *Canaanites*

*Cananites, and the Ninevites; Manasseth, and Heze-
chiah, the Publican and Prodigal Son, Judas and the
Thief on the Cross, and many other Instances of Di-
vine Mercys and Severities, all set before us in our
Bibles, for this very purpose? And do they not shew
us, how to distinguish between our True and False
(Natural and Spiritual) Selves? And how large
are they in describing the worser of these? When
they tell us that the Natural Man (be he otherwise
never so Wise and Cunning) neither does nor can
rightly discern, any thing that's Spiritual and Divine;
and that there is none Righteous, no not one; there
is none that understands, there is none that seeks
after God, they are all gone out of the way, they are alto-
gether become unprofitable, there is none that doth good,
no not one, their Throat is an open Sepulcher, with their
Tongues they have used Deceit; the Poison of Asps is
under their Lips, whose Mouth is full of Cursing and
Bitterness; their Feet are swift to shed Blood, Distrust-
ion and Misery are in all their Ways, and the way of
Peace they have not known, there is no fear of God before
their Eyes. Thus the whole World stands justly
Charged upon Record, in his Word, of being Guilty
before God: And may we not from thence justly con-
clude, that the Natural Man, in things of the Highest
Concern, ought to be in no Esteem? And so far
from being admired, that he is not to be heeded or re-
garded, but every thing he Speaks, Writes or Prints to
be suspected, and heard and read with great Caution
and Circumspection, if we would not be deluded;
and does not this highly recommend the Holy
Scriptures to us? And gives our Bibles the prehe-
minence of all Books, as proceeding from a Divine
Fountain, and written by Divine Inspiration, and at-
tested with Miraculous Approbations from Heaven,
containing therein the heights and depths of infinite
Wisdom and of things to come, all surpassing the Natural
Mans Understanding, so that all his Comments thereon
signify nothing to the Spiritual Man, who by Scripture
Revelation (without any such Interpretation) is made
perfect and wise to Salvation.*

But is there not quite another Character (infinite-
ly better) given of the Spiritual Man in Scripture?
For is he not there stiled, *a New Creature, a partaker
of the Divine Nature*; as one coming from Heaven,
from the Second Adam, and so exactly like him in
every thing, that he is as Wise, Good, and Vertuous,
as the other is Foolish, Bad, and Vicious. Nay, does
not Nature as well as Scripture teach us, to distinguish
our Twofold Selves; but if any doubt of it, the Taste
of a Grape or any Fruit, before and after it's Ripe,
will convince him of it. And does not the Prophane
and Hypocrite, ever causlessly Hate and Persecute the
Vertuous and the Upright? And that moerly out of
Spight, *because they are Born of the Spirit, and Claim a*

Right, thro' Grace, by it (*not of Work or Merit*) to
their lost Angellick Birth-right found again, and Pur-
chased for them, and Promised to them, by the Second
Adam, from whom they derive their Being, being
Born again of him; but the other lay claim to the
same, by vertue of their *Primo-geniture*, being Born
after the Flesh, and so the Natural Off-spring of the
First Adam, in his Degeneration; and is not Cain the
First-born, and the first Murtherer (who for this ve-
ry reason, slew his own Brother) a most Exact Fi-
gure?

But now what use Men have made of all these Di-
coveries, Advices and Advantages, our Bibles, our
Histories, our Consciences, our Senses, and Experiences
do inform us? And may we not easily and rightly
guess, how things come to such a pass? That the Na-
tural Man influences all before him, and all submit to
him, and are guided by him, as if it were their Interest
and Duty so to be and do; for why may not he to
gain a point turn Saint, as the Devil an Angel of
Light? And what was it but his seeming Devotion, and
his Humane Learning, that brought him into the Es-
teem he is in? And is not that the reason, why
Preaching, and Praying, Reading, and Hearing, Bap-
tizing, and Communicating, passes for Religion a-
mong these sort of Men? For have they not thereby
a fine opportunity of Advancing, Enlarging and Per-
petuating their own Reputation, their Grandeur and
Gain, in Managing, Ordering and Dispensing every
thing relating to this kind, of Verbal, Formal and
External Religion; and do they not cunningly and
designedly slight and over look the Divine Definition,
the Apostle gives of Religion, when he makes it to
consist in *Purity and Charity only, devoid of all Formal-
ity and Hypocrisy*?

If there has been, within the Memory of Man, a
mean illiterate Tradesman, who has Written largely
and deeply of Divinity and Philosophy, by Divine
Inspiration; and if such a one (after so long a time)
be little known, and what he has Written in little es-
teem; is it not an ill Sign, that *Antichristianisme*, is
yet too much every where prevailing, not with-
standing our so long pretended Separation therefrom?
When with so much seeming Devotion, we left the
Idols of Wood and Stone, and favoured those of our
Ambitious, Avaritious, and Luxurious Desires within,
which Defiles a Man, keeps up the Schism, and him
in the Faction, as much as the other does or can.
And is not this the reason why the Reformation has
made so slow a Progression for so long a time, and does
not this press hard upon us, to Entertain a thorow
Scripture Reformation?

Again, is not this Revelation a good Sign, of such
a Divine Revolution near approaching? Wherein we
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in their stead and room? *How he could be made of God, Wisdom, Righteousness, Sanctification and Redemption, to every Man who receives him, loves and obeys him?* How he could overcome the World as he did? Be in it, and not of it, but infinitely above it, to do whatever he pleased in it, and with it, and at last to Dissolve and Change it. Again, who but he could have undergone the weight of Sin? And born up, and overcome Death, Hell and Wrath? And deliver Men therefrom; who but he could (by his Word) raise the Dead, and judge and separate the Good and Bad; did ever Man Live, Act, and *Speak like him?* Could Sin have been removed, and Transgression finished, the Devil vanquished, Hell and this World subdued, and our Nature restored and perfected, had not our Lord Lived, Suffered and Dyed, Revived and Ascended as he did? And was not his Living, Suffering, Dying, Rising and Ascending into Heaven, so far from giving any just occasion of Offence to either Jew, Turk or Heathen, that nothing (considering the Nature of Sin) can more effectually convince them, of his being the *Messiah*, the Son of God and Man, the Promised Seed of the Woman, the Saviour of the World, the Second Adam our Lord from Heaven.

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*Canaanites, and the Ninevites; Manasseth, and Heze-
chiah, the Publican and Prodigal Son, Judas and the
Thief on the Cross, and many other Instances of Di-
vine Mercys and Severities, all set before us in our
Bibles, for this very purpose? And do they not shew
us, how to distinguish between our True and False
(Natural and Spiritual) Selves? And how large
are they in describing the worser of these? When
they tell us that the Natural Man (be he otherwise
never so Wise and Cunning) neither does nor can
rightly discern, any thing that's Spiritual and Divine;
and that there is none Righteous, no not one; there
is none that understands, there is none that seeks
after God, they are all gone out of the way, they are alto-
gether become unprofitable, there is none that doth good,
no not one, their Throat is an open Sepulcher, with their
Tongues they have used Deceit; the Poison of Asps is
under their Lips, whose Mouth is full of Cursing and
Bitterness; their Feet are swift to shed Blood, Distrust-
ion and Misery are in all their Ways, and the way of
Peace they have not known, there is no fear of God before
their Eyes. Thus the whole World stands justly
Charged upon Record, in his Word, of being Guilty
before God: And may we not from thence justly con-
clude, that the Natural Man, in things of the Highest
Concern, ought to be in no Esteem? And so far
from being admired, that he is not to be heeded or re-
garded, but every thing he Speaks, Writes or Prints to
be suspected, and heard and read with great Caution
and Circumspection, if we would not be deluded;
and does not this highly recommend the Holy
Scriptures to us? And gives our Bibles the prehe-
mence of all Books, as proceeding from a Divine
Fountain, and written by Divine Inspiration, and at-
tested with Miraculous Approbations from Heaven,
containing therein the heights and depths of infinite
Wisdom and of things to come, all surpassing the Natural
Mans Understanding, so that all his Comments thereon
signify nothing to the Spiritual Man, who by Scripture
Revelation (without any such Interpretation) is made
perfect and wise to Salvation.*

But is there not quite another Character (infinite-
ly better) given of the Spiritual Man in Scripture?
For is he not there stiled, a *New Creature, a partaker
of the Divine Nature*; as one coming from Heaven,
from the Second Adam, and so exactly like him in
every thing, that he is as Wise, Good, and Vertuous,
as the other is Foolish, Bad, and Vicious. Nay, does
not Nature as well as Scripture teach us, to distinguish
our Twofold Selves; but if any doubt of it, the Taste
of a Grape or any Fruit, before and after it's Ripe,
will convince him of it. And does not the Prophane
and Hypocrite, ever craftily Hate and Persecute the
Vertuous and the Upright? And that merely out of
Spight, because they are Born of the Spirit, and Claim a

Right, thro' Grace, by it (*not of Work or Merit*) to
their lost Angelick Birth-right found again, and Pur-
chased for them, and Promised to them, by the Second
Adam, from whom they derive their Being, being
Born again of him; but the other lay claim to the
same, by vertue of their *Primo-geniture*, being Born
after the Flesh, and so the Natural Off-spring of the
First Adam, in his Degeneration; and is not Cain the
First-born, and the first Murderer (who for this ve-
ry reason, slew his own Brother) a most Exact Fi-
gure?

But now what use Men have made of all these Di-
coveries, Advices and Advantages, our Bibles, our
Histories, our Consciences, our Senses, and Experien-
ces do inform us? And may we not easily and rightly
guess, how things come to such a pass? That the Na-
tural Man influences all before him, and all submit to
him, and are guided by him, as if it were their Interest
and Duty so to be and do; for why may not he to
gain a point turn Sainr, as the Devil an Angel of
Light? And what was it but his seeming Devotion, and
his Humane Learning, that brought him into the Es-
teem he is in? And is not that the reason, why
Preaching, and Praying, Reading, and Hearing, Bap-
tizing, and Communicating, passes for Religion a-
mong these sort of Men? For have they not thereby
a fine opportunity of Advancing, Enlarging and Per-
petuating their own Reputation, their Grandeur and
Gain, in Managing, Ordering and Dispensing every
thing relating to this kind, of Verbal, Formal and
External Religion; and do they not cunningly and
designedly slight and over look the Divine Definition,
the Apostle gives of Religion, when he makes it to
consist in *Purity and Charity only, devoid of all Formal-
ity and Hypocrisy*?

If there has been, within the Memory of Man, a
mean illiterate Tradefman, who has Written largely
and deeply of Divinity and Philosophy, by Divine
Inspiration; and if such a one (after so long a time)
be little known, and what he has Written in little es-
teem; is it not an ill Sign, that *Antichristianisme*, is
yet too much every where prevailing, not with-
standing our so long pretended Separation therefrom?
When with so much seeming Devotion, we left the
Idols of Wood and Stone, and favoured those of our
Ambitious, Avaritious, and Luxurious Desires within,
which Defiles a Man, keeps up the Schism, and him
in the Faction, as much as the other does or can.
And is not this the reason why the Reformation has
made so slow a Progression for so long a time, and does
not this press hard upon us, to Entertain a thorow
Scripture Reformation?

Again, is not this Revelation a good Sign, of such
a Divine Revolution near approaching? Wherein we
shall cease from Man, and from leaning to our own
Understandings,

Understandings, and Trust in and Exalt God alone; and when this is universally done, will not all *Antichristianisme* soon dwindle into nothing? And the Kingdoms of this World thereupon soon become the Kingdoms of our Lord, and of his Christ; when all Debauchery, Hypocrisy and Cruelty shall cease, or give place to Piety, Truth and Charity. When all things shall return to what they were in the Primitive time, when the Apostles led Angelick Lives, wrought Miracles, spake all Languages, heal'd all Diseases, and some with the very shadows of their Bodies, had all things in common, and none said any thing that he had was his own. And thus Lived and Dyed our ever Good and Blessed Lord, and thus *Adam* and his Off-spring had Lived, had they not Sinned; and thus Live now all the Angels of God in Heaven, having nothing of their own, but all in common; and who ever in these Days Lives thus, Lives he not like a Christian of the first Edition?

If Schisme flow from Sin, and Faction from Schisme, as the Stream from the Fountain, must not all Sinners be Schismatical Factions Creatures? But are we not all Sinners? 'Tis true Naturally all are so, for we are all Born in Sin, as coming from him, who involved himself and all his Off-spring therein. But Spiritually 'tis otherwise with many, for the New Creature (if we believe the Scripture) is no Sinner, *for he is Born again*, and cannot Sin for the reason there given: And is not this the Spiritual Man, that so much notice therein is took on, as a just Man who gives to every one their own, and for that reason, has nothing left him to Live on, but Faith alone, that's given him from Heaven. Again, if Schism be a seperating our selves from the Communion of the *Holy Catholick Church* of the First-born, and from God and his Angels in Heaven; and if Faction be a Combination of Devils and Devilish Men, uniting and resolving to do all they can, to run down the same, and to annoy and destroy all that adhere thereunto; can any thing be more vile and odious, dangerous and mischeivous to the Faction (considering the Circumstances they were in) than this Schism and Faction?

Did not such a Power attend on our Lord when he came into the World as drew all Men to him, and enabled them to press thro' him, with violence into Heaven; and did they not thereupon (tho' illiterate and mean in the Worlds Esteem) soon become a *Royal Priesthood*, a *Wise and Holy Nation*? A kind of First-fruits of the Harvest to come, and may we not see thereby, what a Harvest that will be, when it comes, as shortly it will do? Are not the things in our *Bibles*, incerted therein for Example to all Persons and Churches in all Ages, and are we not to try all Principles and Practices thereby?

Came not *Antichrist* in soon after the Apostles and

their Disciples were Dead and gone? And when he came, turn'd he not all Religion into form? And all Christendom upside down? And is not this the *Man of Sin*? And will he not soon become the *Son of Perdition*? And if this be his Doom and that his Disposition? What reason can be given, why so many *Protestant Clergy-men* seem so inclinable to him, as in favour of him to be so fond of, so kind to, and so familiar with the worst sort of Men? The most vicious and prophane, who daily dares (as well as daily prays) *God to Damn 'em*, our-doing therein the Devils themselves, who not without great Cause, *Believes and Trembles*, at every sensible apprehension of the near approaching Wrath to come; but if they design not this, design they not something else, much worse? To run down or ruin a sort of Sober and Serious Men of the *Protestant Religion*, out of meer Spleen, for disowning them and their Faction.

But if this their most Unchristian Combination, that debauches such Multitudes of *Clergy* and *Lay-men*, be not soon broken, it will break them; as the like has done others before them, whereof our *Bibles* gives us manifold Instances, but none so far to this purpose as that of the Pragmatical Faction and Schismatical *Levites* and *Reubenites*, so exactly resembling, if not prefiguring a sort of *Clergy* and *Lay-men*, at *Rome*, elsewhere, and at home, as daring and aspiring as them, whom the Lord so severely taught what it was to combine together (under any pretence whatsoever) to Sin and Rebel against him, their supream and only Sovereign, from whom they derived their Being, and to whom they owe (for that reason) all Obedience and Subjection.

And now *Sir*, if your Ingenuity be from Heaven, from the Divine Anointing; and not only from Arts and Parts, and Humane Learning, 'twill soon shew you, what God in this Case requires of you, and expects from you, and if you be truly sincere and hearty, 'twill expeditiously ingage you to act accordingly, in the Spirit of Meekness as becomes you. But if you, and those whose Office it is, to help in such a Case as this, should utterly fail us, so that nothing this way be soon done, 'twill probably be done shortly in another, infinitely more severe, *by him who is a Jealous God, and a Consuming Fire; who will not be Mocked, but will cause every Man to Reap what he Sows*; as he daily and hourly does, as all sensibly feels and knows, who Transgress his Holy Laws, save only those, who by their reiterated Impiety have fear'd their own Consciences, and lost the crowd of their Lust, their best, inmost, and highest revived and renewed Senses and Faculties, those faithful Monitors of our Duties, constant Reprovers of our Vices, and most useful Discoverers of our Losses, our lost Lives, and Images, Graces, and

Place.

Places in Paradiſe, what and where both it and they now are, and how and which way, they may again be had and reinjoyed.

Now if they only be Wiſe, that are Wiſe for themſelves, are they not Fools who thus Deſtroy themſelves, their Souls and their Senſes, by their Vaniry, Luſts and Vices? And yet is not this the common Practiſe of all Sinners? And are they not for this accounted Fools in the Scripture? For if this be the only time for our growing into an Angelical or Diabolical Form, according to what we here take in, love, like and ſet our Hearts upon; muſt not all thoſe be only Wiſe, who daily grow by their virtuous Lives into their own firſt and loſt Angelick Images, which ſits them for, and admits them into Paradiſe? And are not all thoſe Fools who neglect this and Eternally Periſh?

Why are the Vicious ſo Ambitious of ſeeming Religious, do they think their Formalities will compenſate for their Extravagancies? Or is it to ſerve a Turn, and pleaſe a Faction? Why doth the Practical *Atheiſt* ſo boaſt of being a *Conformiſt*? When he knows 'tis all falſe, meer ſhew and flouriſh; for who are *Conformiſts*, but thoſe who in their Lives Conform to Gods Laws? Or who *Seperatiſts*, but they who ſeperate themſelves from the *Holy Catholick Church* by their vicious Lives? Are not all true Believers, in all Spiritual Matters, ever guided by the Holy Scriptures, and where they are wanting, by the Light of Gods moſt Holy Word, ingrafted (and ſhining) in them; and act they not therein, like Wiſe and Rational Men? For if God be True, and every Man a Liar, how can they do wiſer, than to be guided by him in every thing, and by them in nothing? And had Men done thus all along from the Beginning, how happy had the World been? How full of Love, Peace and Union, and how free from War, Miſchief and Confuſion? Again, who but Sinners are *Diſſenters*; for Diſſent they not in all their Ways from the Holy Rules of the Holy Scriptures? And without Repentance ſhall they not as ſuch, at our Lords Appearance, be for ever ſeperated from his Preſence? From Heaven and Happineſs, into Hell and Wretchedneſs.

But if we ſcruple the Exiſtence of Heaven or Hell, will not Nature in all its Impreſſes on all our Senſes thorowly Convince us, that all the Scripture Faith of both, is the very Truth? For what makes the World look like Heaven but the Sun? And what but its perpetual withdrawalment therefrom, can render it as Terrible as Hell? Or can any thing of this Nature be more clear than Heaven and Hell (in the minuteſt Circumſtances of either) are here every where repreſented in Figure, by all the Fruits and Effects, Reſults and Products of Summer and Winter, of Good and Bad Weather? Comes not all the

Good of this World from Heaven, and all its Evil from Hell, and Hell from the Devil, and the Devil and his Angels from Sin? For had they kept themſelves from Sin, they had kept in Heaven, and kept Hell from ever being felt or known; and how Terrible ſo ever Sin is to them, 'tis not ſo to Men in their Mixt Being, it receiving ſuch Allays therefrom, that its Terribleneſs cannot reach us here, after that dreadful manner it can and will do hereafter, when Death ſtrips us of this Mixture, and turns us into Devils, into never dying Fierce and Fiery Worms, and ſo renders our Natures (according to the predominancy of our deſires) exactly like theirs. And if we believe all this, as we cannot chuſe, if we believe our Senſes, that are given us to direct, ſecure and ſave us; and Live as we believe, ſhall we not lead a Divine Life in Heaven, whiſt on Earth? As every Man doth who Lives by Faith, if Faith be the Subſtance of things hoped for, and thoſe things be Heaven, and the things thereof and therein; and if Faith bring us thro' the New Birth into a Divine Life, if it Juſtifies, Sanctifies and Saves us, if it overcome the World for us, and Subſtantiates Heaven to us, which otherwiſe would hardly be diſcerned by us, tho' within us; how ought we to value, prize and improve it, be thankful for it, and Live by it? That we may be Eternally Holy and Happy thro' it.

If our Bibles tell us that the *Laſt Days ſhall be Perilous, becauſe Men ſhall be Lovers of their own ſelves, Covetous, Boaſters, Proud, Blaſphemers, Diſobedient to Parents, Unthankful, Untoſy, without Natural Affection, Truce Breakers, falſe Accuſers, Incontinent, ſeize Heady and High-minded, Lovers of Pleaſures more then Lovers of God. Having a Form of Godlineſs, but denying the Power thereof.* And if they charge all this on falſe Teachers and their numerous Followers, whoſe Succeſſors by degrees, thro' ſeveral ſucceeding Ages, have contributed much to bring things to this diſmal paſs; and if they alſo ſhew us not only the dreadful Conſequences of this horrible Wickedneſs, that thus flows in upon us (and abounds among us) from thoſe *Spiritual Wickedneſſes in High Places*, that has fill'd us with all manner of Filthineſs and ſuperfluity of Naughtineſs, but what the Righteous ſhould do in ſuch times, and in ſuch caſes as theſe, but eſpecially thoſe whom our Lord chuſes, qualifies and employs in his Service, as his Miniſters and Ambaſſadours. How Zealous (like *Moſes, Phineas and Elias*) they ſhould demean themſelves; by their good and virtuous Examples, their fervent and frequent Prayers, and by all other their prudent and pious Endeavours, to do all they can to Convince, Convert and Reform every Man: And to ſtop the overflowing Stream of Sin, that Abomination of Deſolation, and to divert thoſe juſt Judgments from falling upon us for theſe Cauſes, that ſo

long

long has hung over us, threatening to destroy us, and if these be our Duties? What says our Conscience, they have no greater Influences over us, but have been so shamefully neglected by us; and does it not therefore infinitely behoove us (as we value Gods Glory, our own Safety, and others Prosperity) to be more Zealous and Conscientious herein for the future. And if this *Letter* shall be of any use for this purpose, to advance and further any thing of this nature, 'twill fully Answer the hearty desire of its Author, who desires nothing more, but that every Man, every Humane Creature, should ever endeavour to the utmost of their Power (after the way and manner, they are directed by the Holy Scripture) to rectify every Error, and reform every Misdemeanour, that God their Saviour might delight in them, and they in him for ever, according to the gracious design of his own good Will towards them, and of all the great and good things he has done for them, and bestowed on them.

And now *Sir* you'll oblige me, if you'll excuse the trouble I have given you, and take no notice of me,

nor enquire after me, nor no way reply to me; for I love Peace and Privacy to that degree, that nothing but a real or seeming necessity, could have induced me (considering my own superlative Deficiency, and others unaccountable Tenuity) to appear thus Publickly. I am in great Sincerity (tho' a *Stranger* to you)

Sir,

Yours

To Serve you.